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ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

HOME-TALKS ON THE BIBLE.

BY J. H. NOYES.

V.

SOMETHING needs to be said on the true method of having intercourse with the Bible. As our appreciation of it increases, our zeal and enthusiasm for making the most of it may go off on the wrong track. The great question before us should be, not how to cram ourselves with the greatest amount of Bible reading and Bible knowledge, but how to get the most magnetism out of it. We call it a medium of spirits, a magnetic conductor, a telegraph wire, the pole of a battery. The main thing to be gained from it then is a subtle power like the electric spark. Without this, our fumbling with the machine will not amount to much. And this electric or spiritual power cannot be obtained without some skill and nicety of handling. You cannot rub the virtue of the Bible into you by mere coarse friction against it. That virtue follows special attractions and is select in the choice of its receivers, as Christ's virtue was, when, in the midst of crowds rubbing against him, it electrified only one poor woman who touched the hem of his garment. I have no doubt that certain benefits may be obtained by routine-reading of the Bible—a chapter a day—straight through, book after book, as they stand in print. This kind of intercourse with the Bible seems necessary in the early stages of religious experience, as in the case of children. But at best it is only a preliminary to higher intercourse. There is not much electric action in it. It may put into our minds material that will afterwards be used by the Spirit, as the words spoken by Christ to the disciples and then forgotten, were afterwards brought to their remembrance by the Comforter. But our aim as spiritual men and women should be to get beyond the paper and ink, and beyond the ideas printed, into real intercourse with the principalities and powers who hold forth the Bible as their medium; and to do this we must learn how to wait and watch for the "electric conditions." The problem is very much like that which presents itself in relation to the intercourse of the sexes. We know that routine and love never agree; and that a mere glancing look or accidental touch often sets the soul on fire more effectually than continuous familiarity. Indeed we shall doubtless all learn at last, that routine familiarity with the Bible may actually hinder intercourse with its spirit as fatally as infidelity. They who stick in the letter are no better than they who throw the Bible away—sometimes they are worse.

At the opposite extreme from routine-reading there is a method of intercourse with the Bible which is sometimes called *Bibliomancy*, of which I will say a word. This is a way

some have of habitually opening the Bible at random, and taking to themselves the verse the eye first lights upon. I know that there is some rational foundation for this practice. In certain states of true religious experience, when we are very near the spiritual world, everything around us seems to be, and perhaps really is, alive with special providences. God and his angels, who know the numbers of our hairs, make us to see and feel that their arranging hands are in all the minutest events going on before us. At such times the opening of a Bible may bring to our eye the very word we need for some special emergency. But it will not do to take advantage of such pleasant surprises, and reduce them to a routine, requiring God to give us a special oracle by Bible-opening, as often as we have a fancy for one. This is no better than the gypsy fortune-telling by shuffling cards.

The best rule for intercourse with the Bible which our theory of its magnetic character suggests is this: think of it not as a dead letter, nor yet as a gypsy oracle, but as a rational medium of the brightest and noblest company of men and women—the Resurrection Church—and learn to draw its fire by discerning and pleasing that Church.

PLURALITY OF CONVERSIONS.

Home-Talk by J. H. N.

IN setting forth the need of repeated conversions in individual experience, I do not wish to be understood as teaching that a true conversion is not a permanent thing. I have probably as firm a faith in the permanence of God's work in us as any one; as full a conviction that whatever he does is done faithfully and forever. I dislike as much as possible the spirit which forgets his works in the past, or that despises or throws them away. In fact, history is my constant study—the history of God's work in myself and in others; the history of conversions and revivals; and the connections of the present with the past. I do not believe that the Primitive Church and its works have passed away, or count the religious movement of 1800 years ago a thing to be slighted. On the contrary, I fully believe that movement and the conversions it produced were God's eternal work, and that their effect still remains in the world and in the spirit of man. The course of our inspiration is constantly leading us back to the Primitive Church and the Second Coming, and to the recovery of our connection with that first outburst of resurrection life in human nature. With a similar conviction I am digging back into the history and spirit of the revivals of this country, feeling that whatever God has done through them in the past remains in

power and effect an everlasting fact, not to be forgotten or undervalued. The same principle rules in the case of individual experience. If a person has had a real conversion, there is no danger that that fact will be annihilated. We may be sure that God will care for it and follow it up. If he gains access to our hearts, he will see that his labor is not in vain. Whenever he has by conversion penetrated the heart of a person, he has there a hold which he will continue to retain. I am satisfied that so much of the doctrine, "*once converted always converted*," is true. The essential thing which constitutes that truth is the unquenchable nature of God's life and love. His word is immortal. "The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever;" and wherever the word of God has obtained access as a vehicle of his love, there is an eternal work.

Now this assertion of the permanence of the divine work, instead of going against what I have said about being converted again and again, is to my mind in its favor. That assertion makes me sure that if God has begun a work in us by conversion, he will proceed with it till it is finished. My idea is not that we may be converted and then be swallowed up again in the spirit of the world, and that God will leave us to go on so; not that if we are thus swallowed up and our first conversion is obliterated, we will be saved because of that first conversion, whether we are converted again or not: that is not the doctrine and principle on which God will deal with us. On the contrary, his faithfulness will assume that if the first conversion fails to be fully effectual, it shall be repeated until the power that changed us shall have obtained a hold that will result in permanent conversion and softness of heart. As a faithful instructor and Savior, he will save you, not *in* your sins, but *from* them, and do it by converting you as many times as is necessary for this purpose. If you have been truly converted you will not escape from him. The devil cannot lead you beyond his reach. His Spirit will keep at work on you, and you will have trouble enough, until you submit to his leading perfectly. Thus, instead of teaching people to forget and despise the work that has been done in them, I would teach them to appreciate it more and more highly; I would tell them to go back to it and recall it to remembrance and recover the power of it, and thus be reconverted to their first love. If there is any mistake or deception about the first conversion, then I would say, have a new one: and if you have had a true conversion, expect it to be repeated until it shall remain a fountain of life forever.

"The word of God abideth." If you have that word in you it will give you no rest until you clear yourself of the influences which are opposed to it; and you will find, if you lose sight of it or allow it to be buried and obscured within you, that its recovery will amount to the same thing as another conversion. I have no doubt that every true victory is gained by reverting to the first life which we received in conversion. We gain repeated victories by going through the same process; by

the same close and sharp return to first principles; the same searching after God as for salvation; the same hungering and thirsting after righteousness. That is the way we get victories, whether in the first, tenth or hundredth conversion. They remain; but we do not have the full comfort of them until we so adhere to the word of God, that we keep the simplicity and softness that we had at the beginning and this condition becomes continuous.

While I do not mean that past conversions are of no account, neither do I mean that the process of being converted is an endless one. There is a state in which you may be said to have come to an end of conversions. Christ plainly describes such a state in these words: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." In that state the gush of life you first had has come to be a continuous flow. You are a young convert all the time. John describes the same thing when he says: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God." There is evidently between the period of the first conversion and that state, a process of progression from one improving change to another.

Conversion may assume many different forms. It may be a continuous thing, or it may be a series of steps. For example, suppose a certain road is to be traveled. Now you may pass over that road by a process of keeping right on, or you may stop for a time, and then be induced to start again. Proceeding thus, you may stop twenty times on the road; and each time you will have to take a new start. I do not care which way you go. If you can make up your mind to go right through, so much the better. The thing is to get through somehow. Now the end of the Christian course is that stage which Christ describes as "a well of water springing up into everlasting life." That being the goal to be reached, do not let any theory of single conversion hinder you from getting there. If you have started on the course and then stopped before going a quarter of the way to the end, do not be so foolish as to think you have done all that is necessary; do not become discouraged and say you will not try any more; do not say you have been converted once, and that is enough. What I would have you do would be to make up your mind to go through to the goal at all events; and if, after you have started, you have lost your enthusiasm and stopped, make up your mind that in one way or another you will start again, and will feel as you did at the first. If a person can be induced to start with a degree of enthusiasm that will carry him clear through, very good: but if he is not for the present capable of such an impulse, then a beginning of movement is better than none. If he can be induced to go half way, something is gained; and after that we may be sure that sooner or later the truth will go to work and start him again and again, till the goal of everlasting life is reached.

ANASTASIS.

I.

BY THEO. L. PITT.

"I am the anastasis and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11: 25, 26.

THE idea of a future destiny far surpassing the experience of the past has always haunted the mind of man. It illumines all the pages of the Bible. It is the inspiration of all progress. All millennial theories, and the hope and labor of all ages for a "good time coming," are outgrowths of it.

With the rich burden of this idea always present, it is natural that we should often seek to know from all sources what the blessings are which that great destiny includes. Statesmen and seers, philosophers and enthusiasts, have studied and dreamed of the promise of its dawn; and have told us that it would bring to man the final wise and perfect government, the true, harmonious social state, the knowledge and scientific adjustment of all man's relations, the fullness of material progress, the solution of spiritual mysteries, and many other wonderful and desirable things. Amongst all these speculations and prophecies, however, none have a tithe of the interest that is held in the Bible promise that the scope of human destiny includes an Anastasis or age of Resurrection. "There shall be no more death," rings through the ages as the highest note of human hope.

The central thing in the Bible is the career of Christ. His career, from his birth to his Second Coming, included a personal anastasis or rising up out of death, and the anastasis of his followers—the living believers of the Primitive Church and the righteous dead of previous generations in Hades—at the Second Coming.

This career of Christ is the key to the destiny of the world of mankind on the great scale. What was done in his own case personally, and in the corporate case of the Primitive Church, was a type of what is to be done for the whole world. Men are to be saved from the power and results of sin, and stand up—*anastasis*—out of death in the fullness of eternal life. This is the promise of the New Testament. This is the shadowing presence that always stands on the inner horizon of our lives beckoning us forward to the good time coming. And no good time coming will ever answer the aspirations of mankind that does not hold in its gift this final triumph of man over death.

To investigate the prospects of the fulfillment of this promise, to examine the movements of history for evidences that will strengthen our faith in its coming, to nurse all personal experience that tends to the invigoration of a life in us that is stronger than death, is the most important work which every believer in Christ and the spirit and promises of the Bible can do.

DISCOVERING TRUTH.

THE physical scientists teach that the discovery of new truth requires an "elaborate discipline of the mind and a thorough knowledge of the results of previous thinking." John Stuart Mill touches this

point in his book on the "Subjection of Women," by way of illustration, and says:

"Every fresh stone in the edifice [of knowledge] has now to be placed on the top of so many others, that a long process of climbing and of carrying up materials, has to be gone through by whoever aspires to take a share in the present stage of the work."

This statement may be in a measure correct, but we question its universal application. Is there not a shorter cut to truth and originality than it allows? Mr. Mill elsewhere admits that new discoveries may be made by intuition; though he asserts that they are worthless until they have been proved true by the researches of persons thoroughly informed on the subjects in question. But are there not resources within us superior even to intuition? Clairvoyance ranks higher than intuition, and inspiration still above that. All truth is present to God's mind: and both history and experience prove that man may become his medium, and that the simplest child of God may have truths put into his heart and mind more profound than can be discovered by the wisest intellect when not susceptible to heaven's inspiration. B.

"SPIRITUAL BROODING."

Wallingford, Conn., Feb., 1872.

DEAR CIRCULAR:—I have been much interested in a late talk of Mr. Noyes on the education of children, the substance of which appeared in the CIRCULAR of Jan. 29th, under the head of "Spiritual Brooding." One thing which has especially impressed me in reflecting on this subject has been a conviction of the great advantage which Communism offers for the right training of children, as contrasted with the usual condition of isolated families. As we know that young children are, for obvious reasons, much more under the influence of the mothers than of the fathers, it is fitting to inquire what, in the existing state of society, are the qualifications of the great majority of mothers for the true training of their offspring. What proportion of them possess clearly those traits of character that we should most desire to see in their children? If they are themselves in bondage to self-will and animal passion, how shall they wisely govern and guide their children?—how make them examples of obedience and good temper?

If now we inquire into the state of ordinary isolated households, we are obliged to conclude that only a small proportion of the parents possess those qualifications for the best training of children to which we have alluded. For as families are now formed, the principle of selfishness is not only allowed a large place, but is held to be inevitable. Hence the fact so commonly seen, that the parents of a household, ignoring the ownership of God, and lightly regarding the claims of society at large, make the interest of their own family their chief object; their love for their children consists largely of blind animal philoprogenitiveness, and their care for them has reference chiefly to their bodily and superficial wants in this world.

In contrast with this, let us see what might be expected in a society organized on the principle of Bible Communism. If we receive this as the true doctrine, we shall recognize, in the first place, God's ownership of all, both parents and children; and then that the children belong, secondarily, to the whole Community. Thus the feeling of selfish ownership will be displaced; the parents will include in their love of children not their own offspring only, but all the children of the Community; and, on the other hand, the children will readily come to regard one another as all brothers and

sisters, and will love the elder members generally as fathers and mothers.

Admitting this state of things to have been attained, we cannot but see the great advantage that would be possessed by parents, and especially the mothers, in bringing up their children. We must assume also that in such a Community where Christ is confessed, and his spirit has place as the controlling influence, the parents will all be of one mind as to the necessity of a right education. Then let us suppose that the fathers and mothers, particularly the latter, availing themselves of the advantage they have in a unitary dwelling, meet together frequently, at appointed times, for mutual consultation, kindly criticism and help. The weaknesses of some, in whom mere natural feeling may prevail over their better judgment in the treatment of their children, will be easily seen by those who are not thus influenced; the earnest desire for improvement cherished by all will make them gladly receive the counsel of the most spiritual and intelligent; and so the weak will be strengthened, all will be encouraged and edified, and mutual love and confidence will banish evil-speaking and evil-thinking of one another. J. L. S.

P. S.—It might be added here, that in order to give the fullest effect to the above mentioned plan of mutual parental help, it will be found of the highest importance that attention be given to *pre-natal conditions* in relation to children; in other words, to the condition—spiritual, intellectual, moral and physical—of those who assume the responsibility of becoming parents. This, indeed, may be regarded as the first branch of the great subject of *stirpiculture*. But on this I do not propose here to remark further; only adding that in view of the past ignorance of mankind, and of the light that is now breaking forth in regard to human propagation, we might fitly say, in the words of Paul to the men of Athens, "*The times of this ignorance God winked at; but now commandeth all men everywhere to repent.*" J. L. S.

"THE SUBJECTION OF WOMEN."

IX.

THE closing chapter of Mr. Mill's essay is chiefly devoted to answering the following questions, which he supposes those of his opponents to ask "whose conviction is somewhat shaken on the main point:"

"What good are we to expect from the changes proposed in our customs and institutions? Would mankind be at all better off if women were free? If not, why disturb their minds, and attempt to make a social revolution in the name of an abstract right?"

To this he answers, in the first place, that "*Cui bono?*" can hardly be asked with regard "to the change proposed in the condition of woman in marriage," for the evils growing out of her present state of bondage in this respect "are far too terrible to be overlooked." The abuse of the marital power cannot be checked "while the power remains."

"It is a power given, or offered, not to good men, or to decently respectable men, but to all men; the most brutal, and the most criminal. There is no check but that of opinion, and such men are in general within the reach of no opinion but that of men like themselves. If such men did not brutally tyrannize over the one human being whom the law compels to bear everything from them, society must already have reached a paradisaical state. There could be no need any longer of laws to curb men's vicious propensities."

Still, "*Cui bono?*" is iterated by many in regard to "the removal of women's disabilities—their recognition as the equals of men in all that belongs to citizenship—the opening to them of all honorable employments, and of the training and education which qualifies for those employments."

To many persons

"it is not enough that the inequality has no just or legitimate defense; they require to be told what express advantage would be obtained by abolishing it."

Sternly our sage makes answer:

"The advantage of having the most universal and per-

vading of all human relations regulated by justice instead of injustice. The vast amount of this gain to human nature, it is hardly possible, by any explanation or illustration, to place in a stronger light than it is placed by the bare statement, to any one who attaches a moral meaning to words. All the selfish propensities, the self-worship, the unjust self-preference, which exist among mankind, have their source and root in, and derive their principal nourishment from, the present constitution of the relation between men and women. Think what it is to a boy, to grow up to manhood in the belief that without any merit or any exertion of his own, though he may be the most frivolous and empty or the most ignorant and stolid of mankind, by the mere fact of being born a male he is by right the superior of all and every one of an entire half of the human race: including probably some whose real superiority to himself he has daily or hourly occasion to feel.

People are little aware how early the notion of his inherent superiority to a girl arises in the boy's mind; how it grows with his growth and strengthens with his strength; how it is inoculated by one school-boy upon another; how early the youth thinks himself superior to his mother, owing her perhaps forbearance, but no real respect; and how sublime and sultan-like a sense of superiority he feels above all, over the woman whom he honors by admitting her to a partnership of his life. Is it imagined that all this does not pervert the whole manner of existence of the man, both as an individual and as a social being? The self-worship of the monarch, or of the feudal superior, is matched by the self-worship of the male. Human beings do not grow up from childhood in the possession of unearned distinctions, without pluming themselves upon them. Those whom privileges not acquired by their merit, and which they feel to be disproportioned to it, inspire with additional humility, are always the few, and the best few. The rest are only inspired with pride, and the worst sort of pride, that which values itself upon accidental advantages, not of its own achieving.

"The example afforded, and the education given to the sentiments, by laying the foundation of domestic existence upon a relation contradictory to the first principles of social justice, must, from the very nature of man, have a perverting influence of such magnitude, that it is hardly possible with our present experience to raise our imaginations to the conception of so great a change for the better as would be made by its removal. All that education and civilization are doing to efface the influences on character of the law of force, and replace them by those of justice, remains merely on the surface, so long as the citadel of the enemy is not attacked."

Unanswerable truth! Amidst its very severity dawns the hope that here is an evil that may yet prove its own cure. If man can be convinced that the power he holds and wields over woman is not only cruel injustice to her, but to himself, tending to build up all his vicious propensities, then perhaps, for his own sake, he may be impelled to yield to woman the reparative justice he owes her. "What is bred in the bone" is not easily cast out. The men are rare who can think on this subject disinterestedly, so we scarcely indulge the hope that this or the next generation will witness woman's emancipation as a class. No! Man must first have learned the lesson of seeing the right and wrong, unbiased by the prejudices of education.

Is it to be "*learned?*" Rather, we think, does it come like the flash of conviction that turns the hardness of the sinner into broken-hearted repentance. The flash is sure to come; but first the clouds that now befoe men's minds must be in the right condition. Then will the lightning glow upon a heaven before to them unknown. There is One who controls the clouds and the electric spark. Let us bide His time.

Another advantage is to be gained by man, from the emancipation of woman:

"By giving to women the free use of their faculties, by leaving them the free choice of their employments, and opening to them the same field of occupation and the same prizes and encouragements as to other human beings, the mass of mental faculties available for the service of humanity would be doubled. Where there is now one person qualified to benefit mankind and promote the general improvement, as a public teacher, or an administrator of some branch of public or social affairs, there would then be a chance of two. Mental superiority of any kind is at present everywhere so much below the demand; there is such a deficiency of persons competent to do excellently anything which it requires any considerable amount of ability to do; that the loss to the world, by refusing to make use of one-half of the whole quantity of talent it possesses is extremely serious. It is true that this amount of mental power is not totally lost. Much of it is employed, and would in any case be employed, in domestic management, and in the few other occupations open to women; and from the remainder indirect benefit is in many individual

cases obtained, through the personal influence of individual women over individual men. But these benefits are partial; their range is exceedingly circumscribed; and if they must be admitted, on the one hand, as a deduction from the amount of fresh social power that would be acquired by giving freedom to one-half of the whole sum of human intellect, there must be added, on the other, the benefit of the stimulus that would be given to the intellect of men by the competition; or (to use a more true expression) by the necessity that would be imposed on them of deserving precedence before they could expect to obtain it."

Our author especially dwells upon the benefit to woman of raising her education to the level of man's. The breaking down of the present barriers between the sexes would have, he considers, "an educational value of the highest worth" to both.

"Besides the addition to the amount of individual talent available for the conduct of human affairs, which certainly are not at present so abundantly provided in that respect that they can afford to dispense with one-half of what nature proffers; the opinion of women would then possess a more beneficial, rather than a greater, influence upon the general mass of human belief and sentiment. I say a more beneficial rather than a greater influence; for the influence of women over the general tone of opinion has always been very considerable, . . . and has determined some of the chief steps in the progress of civilization."

If this be so, what may not woman's influence be, when her intellect is quickened and her judgment strengthened?

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, MARCH 11, 1872.

SELFISHNESS—TAMED OR DISPLACED?

DEAR CIRCULAR:—You ask for communications from outsiders. I had had the idea that so many loving souls together must be so full and fat in spirit, that anything from this outside Babylon world would be no better than chaff, so I refrained from saying what I have long wanted to say; but now in consequence of your kind invitation to outsiders I will say my say.

You, in common with all other religionists, talk about crucifying selfishness. Are you sure you are right in this, or is it one of the old relics of barbarism that you have not yet outgrown? If you had a very beautiful colt would you crucify or kill him because he had never been bridled, or would you bridle and train him and make him useful? If a man hoards up money for himself which he does not need, and sets his heart upon it, and the more he gets the more he wants and the harder he tries to get it, his selfishness is untamed—he is like a man, clinging or tied to the tail of a wild colt, dashing onward to destruction. The man who works for money for the purpose of sharing it with those he loves is like one seated in a comfortable carriage, behind a safe, well-trained horse, traveling to meet his friends. In the first case selfishness is untamed, in the second the same passion is tamed and trained and made useful. Why do you all find so much pleasure in toiling for one another? Because you have tamed selfishness and harnessed it to the car of love. You are happier in making others happier; and in this are you not just as selfish as the man who hoards his money and gets what pleasure he can in counting it? Convince him that he would be happier by giving some of his money to the poor, and sharing their pleasure in the use of it, and that same selfishness that led him to hoard up will now lead him to give. My idea is that neither selfishness nor any other passion we possess should be crucified, but all trained to useful purposes. You have tamed and trained the sexual passion, and like a safe pleasure-team they are taking you onward toward heaven or through heaven here, while in the outside world the same sexual passions are dashing onward with their victims through a hell of strife. Why not tame and train selfishness as well as the sexual colt? Why crucify selfishness as the Shakers do the sexual colt? Sincerely yours, J. HACKER.

Berlin, N. J.

This writer seems to labor under a misapprehension in regard to the proper meaning of the term

selfishness. He assumes, in common with many others, that it is a distinct passion of human nature, whereas, instead of being simply one of the passions, it is an element that works in all of them. It is not because of any special taming of their selfishness that men are induced to give to the poor, but because their benevolence, or perhaps their approbateness, or both, is more strongly active for the time being than their acquisitiveness. The motive force that actuates them may or may not be a selfish one. Webster defines selfishness to be "a regard for one's own good in disregard or at the expense of that of others;" "Exclusive regard for one's own interest or happiness." It is this making a center of the individual interest, and disregard of all other interests, that we understand by selfishness, and make war upon as such. It is this that makes the confusion and bitterness, strife and war, which have so long afflicted mankind. Selfishness may perhaps be refined and polished, or even reduced by education and culture; but it is in its very nature inorganic and inharmonious. We do not see how it is possible for a company of persons animated by such a spirit to work together in harmony in the close proximity of Community life. There would be a continual crossing of interests and purposes that would inevitably result in disagreement and separation, if not in enmity and war. The Oneida Community was not made of such material; if it had been it would long since have been numbered among the things that were. There is abundant illustration in the "History of American Socialisms" of the disastrous results attending efforts to start associative life with such persons. All history shows that mankind are able to organize into harmonious society only so far as they are able to rise above mere personal considerations and seek the individual interest in the public good. Communistic life, "vital society," is possible only so far as the individual interest is able to enlarge itself and take in the whole interest of society and of God. Christ propounded the true harmonial law in the formula "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

The theory, so generally entertained, that mankind is inherently selfish, will sooner or later be found to be a great fallacy. It is not true that men are unchangeably selfish. It must be evident to every intelligent, candid mind, that the civilizing force of Christianity has effected a great change in human character. Wherever its living spirit is received into the hearts of men it infuses into the life a new element, unknown before, of devotion to God and his interests, and of brotherly regard for one another's welfare. History is full of examples of persons who have not only sacrificed their personal interests and personal comfort, but their lives, in their devotion to some public good. It will not do to draw too sweeping conclusions from our limited knowledge or partial views of human experience. For instance, it is a fact well known to most persons who have mingled much with the business world, that there is a class of men in society who have fully persuaded themselves that there are no really honest men, simply because they are not honest themselves and do not know how to be. They naturally affiliate together, and their highest ideal of human character is pithily expressed in the slang phrase, "Every man has his price." There is another class who, reasoning in the same way, have no confidence in marriage faithfulness, except perhaps among weak and impotent men. Persons of better sense and stronger moral character laugh at the folly of such superficial reasoning; but it is by precisely the same logic that the universal, incurable character of human selfishness is affirmed. Persons find that so far as their experience and knowledge extend

selfishness appears to be an ever-present element; and, forgetting that their moral vision may be obscured, or that they may be looking too intently in a single direction, they jump to the conclusion that it is a universal and inseparable element of human character. The truth is, it is simply absurd to assume that our experience, or the best experience within our knowledge, is the limit of human possibility and attainment.

That the spirit of selfishness has so far possessed itself of human life as to have in some sense become a part of it is readily admitted; but this only shows that the cure to be effectual must be a radical one—must take effect on the inner life. That the promulgation of new theories of society or founding new social organizations will not effect it, the numerous unsuccessful attempts in that direction during the last half century have abundantly proved. Neither can it be done simply by education and discipline or personal culture. That alone does not make men any the less selfish. In our view, the only cure for it is the introduction into the heart of a new, unselfish life—a new spirit of righteousness; and the only life of this kind that we know of is found in Christ. The unselfishness, or, to use a more positive term, the righteousness, proclaimed in the New Testament by Christ and the apostles, was not with them a mere theory, mere sentimentalism, but the utterance of their actual life. It is abundantly evident from their history that they were living embodiments of the truths they spoke. Whoever sincerely receives their word and spirit into the heart has in him the seeds of a righteous, unselfish life that with time and proper cultivation will grow into all that is good and true, and enable him to live in harmony and peace with all good men. But it may be objected that Christianity has been the prevailing religion of the civilized world for many centuries, and that professing Christians are still as selfish as other men. It may be replied to this, first: that the ideas of Christ and his character which have prevailed in the church since the days of the apostles have been more or less imperfect—mankind have not been sufficiently civilized to understand and receive the deeper spiritual truth of his word and spirit—the theory has been held by the church almost universally, that men could not be saved from selfishness until after death; and as might be expected their experience has corresponded with their faith. Secondly: notwithstanding this drawback, it must be evident to whoever studies carefully what may be called the inside history of Christianity—its effect on the individual character of men—that it has always been a power for good. If it has not freed men entirely from their selfishness, so far as it has been able to penetrate their hearts it has infused into them its spirit of righteousness, awakened their conscience, restrained their barbarism, civilized their passions, and made them more harmonious, kind, and brotherly in their relations to one another. This fact is too manifest to be ignored by any honest student of history; and its power in this respect has steadily increased with the advance of civilization. Men have obtained clearer ideas of Christ's character and spirit and assimilated more readily to it. Thirdly: Christianity as an active force is still largely predominant in the hearts of men. It has a larger hold on the confidence and affections of men as a system of truth and means of salvation than anything else. It is far too soon therefore to predict the end of its mission or say what it may not do for the benefit and improvement of mankind.

The members of the Oneida Community have always had an unwavering faith in the power of Christ's life to save from selfishness. To study his character, to believe his words, to become partakers of his life, and to be good mediums of his

spirit, they consider their principal business in life. It is this that has drawn them together into a social organization; and they have given more attention to this object than they have to securing external prosperity and success. On the other hand, they have successfully established a social organization in some respects the most radical and revolutionary ever attempted. They have advanced into a unity of life and interests that the world has always refused to believe possible. They have steadily grown in harmony and peace and love for one another. Their very existence is a standing refutation of the theory that mankind is too selfish to live together peaceably with a united property and family interest. Is there no connection between these facts? Or, rather, is it possible to avoid the conclusion that there is a close and vital connection; especially when it is remembered that Christianity in the very crisis of its birth, at the outpouring of the Holy Ghost on the day of Pentecost, developed just such a Communism of interests? G. A. C.

COMMUNITY JOURNAL.

ONEIDA.

—March. A. remarked hopefully the other day that we had come to the end of winter. "Yes, the bitter end," said B.

—The late rise in the price of furs is making itself felt in our business. The spring trade in traps is commencing earlier and with more vigor than we have ever known it.

—Lots of young, frisky lambs at the Hitchcock barns—Cotswolds, Leicesters, South-Downs, twins, triplets and one-sters—all in ecstasies and nice warm pens. To get sight of them is enough to take folks out of doors in no time.

—Mr. Courtney, the President of the proposed New York West Shore and Chicago Railway, told us a good story of Gen. E. L. Viele when they were here a few days ago. The General is a practical man who has had a number of very important engineering jobs. He has a keen appetite for knowledge, and makes it a point to never go to bed without having acquired something new. On retiring one night he found he had not gleaned anything that day; thereupon he got up and learned a passage of Scripture!

—The carpenters had a quiet time last year, as there were no houses to build. They now have a prospect of being pretty busy. The fruit-preservation, which is to be put up in connection with the ice-house spoken of last week, will be a wooden building, 48 feet long, 28 feet wide, and one and a half stories high. Near this, but standing six or eight feet lower, is to be the new dye-house, a frame building, 50 feet long, and 20 feet wide. Connected with it there will be a two-story brick engine-house to furnish steam for both these buildings, as well as power and steam for the barns. Besides these there are some tenement-houses to be made.

—A woman writes to us that she is on the "conjugal plane."

Sunday Evening, March 3.—Our meeting was like that of last Sabbath; we talked about the Second Coming as well as the Resurrection, and sung hymns. One has only to become interested in these two themes to realize that the Bible is a live book, full of strength and comfort. To help the meeting we had two tableaux; one was the Crucifixion, after some old bas-relief; the other was the Ascension. The emotion they gave rise to was profound indeed; and it made us think that we Protestants have been slow to see that the stage can do anything for religious feeling.

Tuesday, 5.—The coldest day we have had this winter. A Fahrenheit thermometer on a tree near

our office indicated a temperature of 20° below zero.

Thursday, 7.—The silk-packer has just filled an order for 444 pounds of colored sewing-silks from a New York dealer in tailors' trimmings.

CONVERSATION AT WILLOW PLACE.

E. H. H.—There is a fragment of a sermon by Henry Ward Beecher in the *Syracuse Courier* that is interesting; it is on the question whether women should be allowed to speak in church or not; and in considering the matter Mr. Beecher takes the ground that as the churches at the present time are not in the same circumstances that they were in the time of the Corinthians, the same impression would not be created now by a woman's preaching that there would have been then. Mr. Beecher says if he were asked whether woman ought to preach in church or not, he should say, "No—unless she has something to say!"

N.—The true solution of that question will be found in the combination of the church and the family. When the church is also the family there can be no objection to woman's speaking in meeting. It is appropriate that a woman should be as free in the family circle as a man. As long as the family and church are separate, Paul's doctrine will have some rational foundation; but in meetings which are simply family gatherings, there is no more reason why women should not be as free as men, than there is that they should not be as free as men in sitting down to the dinner-table.

E. H. H.—Where the church is the family we realize what Paul speaks of, when he says there is neither male nor female, but all are one in Christ Jesus.

T.—There can be no restriction on women where there is neither male nor female; but these attempts to bring out the true spirit of the New Testament and adapt it to ordinary life are like trying to put new wine into old bottles. If persons try to put the freedom of women into their old bottles, even in the way such freedom exists in heaven, it will be very likely to burst them.

N.—The whole set of institutions that belong to the world go together. The world begins by assuming that everybody is selfish. Each family is a little isolated group of selfishness. The church is separate from the family; so if women have much to do with the exercises of the church the privacy of the family is broken up, and they have to assume a publicity not congenial to their nature; but in the resurrection the assumption is that all are one, that the church and family are one, and women have just as much right to be free as men have.

H. H. S.—We can scarcely realize the privilege we enjoy in having our church and family combined. How much better it is to go to meeting in our own family than to go to meeting in a house full of strangers!

G. E. C.—The world not only separates the church from the family, but it divides society into church, state, and family. It goes to meeting to talk religion; to bar-rooms to talk politics; and has the family separate from both.

N.—The state excludes women almost altogether; the church also excludes them from teaching; it is only in the family that they have equal privileges; the government of the family, so far as the children are concerned, is as much in their hands as in that of the men.

E. H. H.—It is very apparent that there is no satisfactory solution of the problem of women's rights in ordinary society. It needs such an organization as ours to work out the troublesome questions that arise on this point.

WALLINGFORD.

March 1.—Our Silk-Factory was stopped the other day by that singular formation called "anchor-ice." On starting as usual in the morning, the iron rack which keeps sticks and grass from reaching the wheel was found so thickly covered with little needles of ice that the water could not make its way through. We easily raked them off, but soon the wheel began to slacken its motion. We raised the gate a turn or two, but to little purpose. It was evident that the approaches to the wheel were clogged with anchor-ice. Drawing off the water, these little needles were found deposited near one side of the flume like a bank of snow to the depth of three or four feet. The immediate space about the wheel was cleared, the water let in, and we had no trouble afterwards. It is not often that the ice takes this form in our river. We have had no trouble from it before for two or three years.—Here is an explanation of the phenomenon of anchor-ice by one of the wise: "The supposition is that the whole body of water is cooled below the freezing point, but under conditions of quietness opposed to the formation of ice. The substances at the bottom serve as points of congelation like those introduced into saline solutions to cause crystallization to take place, and ice forms upon them. It is observed to gather in a clear cold night, when the surface of the water is not frozen, and its temperature is at the freezing-point, that of the air being still lower."—Query: will a large pond obviate this difficulty?

STUDENT'S LETTER.

United States Weather-Signal Service.

New Haven, Conn., Feb. 26, 1872.

The State Board of Visitors made their annual visit to the Sheffield School on the 22d. In the evening they came in to Prof. Brewer's lecture, ex-Gov. English on the lead, surrounded by a cloud of professors.

The lecture was largely occupied in explaining the way in which rain is formed, cause of the trade-winds, and such general meteorological phenomena. The theory of storms which has been developed by the Weather-Signal Service he gave thus: The world turning on its axis from west to east presents constantly a fresh quantity of air to the sun. At the equator, where the rays of the sun are very warm, the air becomes quickly heated. As it is heated, it expands so much that if it were not elastic it would become heaped up in great masses; but being almost perfectly elastic, some of it crowds into the cooler air on either side. Now the surface of the earth turns at the rate of 1036 miles per hour at the equator; as you go in either direction from it the motion of course decreases, although the time of revolution does not change. I think the difference of speed in our latitude is about 150 miles per hour, although I am not certain, as I did not copy his table. The air on the equator by the laws of inertia has the same speed as the earth: as it is crowded northward, where the motion of the earth is so much slower, it has a tendency to produce a current in the same direction that the earth is turning, viz., from west to east, or rather from southwest to northeast; and this current is supposed to cause storms to move across our continent from the Pacific and Gulf coasts to the Atlantic sea-board.

That this great current exists in the upper air is undoubted. Prof. Brewer himself has climbed many of the peaks of the Rocky Mountains, Sierra Nevada and the Coast Range, and always found that the wind had that general direction. On the Pacific Ocean the current gets down to the water, which is the reason of the continual west wind on the California coast. To this current is ascribed the fact that storms always travel across our continent

from west to east, or rather always have an easterly direction. If the direction were always due east, it would be an easy matter to forecast the weather a week in advance; but (unfortunately for the weather clerks) it varies irregularly with the seasons—in summer taking a northerly course, in winter more easterly.

Such are the reasons given to account for the pathway of storms. Their origin is buried in profoundest mystery. In any part of the country there may at times occur an area of low barometrical pressure. What the cause of it is meteorologists are utterly unable to say. The general relations of the air to the earth remain the same from day to day, and from year to year. The sun, so far as we know, does not change;* the earth whirls regularly on its axis and through its orbit; and why the weather, too, should not be invariable no man can yet say; why, at least, the changes should not be perfectly regular is a question yet unsolved. Explain the reason of the irregularly occurring spots of low pressure, and the clue to the mystery will have been found. Where these spots occur, air immediately rushes in from all directions; that from the south, owing to the previously explained reason, tending toward the northeast, whilst that from the north, going from a slower to a faster moving surface, takes a southeasterly direction. These currents meeting form a great cyclone; and it is with this general revolving movement that storms travel across the country. Overland, the circular motion, owing to various local causes, is not generally noticeable, but at sea their courses and peculiarities are carefully noted. In the southern hemisphere the circular motion of the storm is in the opposite direction.

Exactly how the idea originated of starting the present Signal system is unknown. The Professor read to us an extract from a magazine article published in 1844, proposing precisely the same arrangement that is now in practice. An act of Congress, granting the necessary funds, was passed in 1869, and on the 1st of November, 1870, at 7.35 A. M., the first report was sent in from the twenty-four stations first established. So perfectly were the plans laid that scarcely a single change in the system has been found necessary. The number of stations has gradually increased to sixty-six. The most valuable intelligence is received from those on the Gulf and in Texas, and those on some of the mountain peaks of the far west. The reports are sent in to Washington at 7.32 A. M., 3.35 and 11.35 P. M., Washington time, daily, and give barometrical pressure, direction and force of the wind, amount of moisture in the atmosphere, temperature and cloudiness. The reports are sent in cypher, morning and afternoon in ten words each, while that of the evening, which is the most valuable, contains twenty words. As soon as the midnight reports are received, an outline map of the U. S. is taken, and the lines of equal barometrical pressure are laid out, the direction of the wind and appearance of the sky at the different stations is indicated; the report for the day, with probabilities for the morrow, made out. In just two hours and twenty-five minutes everything is finished and despatched to the Associated Press.

The benefits of these reports are as yet principally confined to commerce. A signal of danger is hoisted at the various points on the sea-coast and along the great lakes where severe winds are expected.

Various ways have been suggested for indicating to farmers the approach of storms during the harvest season—as, for instance, firing cannons at stations established at various points in the agricultural districts. Nothing, however, very practicable has yet been brought forward. K.

* Incorrect: it is considered well established that the amount of heat given off by the sun bears some relation to the size and number of dark spots on its face. Other statements in this sketch need slight modification.—E.

RISING AGAIN.

BY S. E. A. DASCOMBE.

Bring hither spade! With blow on blow
Break up the earth! Prepare the soil!
This seed give place—all care bestow:
'Twill well repay your patient toil.

To summer's sun and storm and rain,
I left the seed in its dark cell,
And went my way, nor e'er again
Should see the seed the same it fell.

When years had flown, from distant clime
I sought the spot, and from its grave,
Entranced, I saw, O, sight sublime!
A stately tree its branches wave.

All o'er the ground, upon the tree,
To many thousands multiplied
Was my lost seed, restored to me
So like, yet not the same that died.

Thus God with Christ doth plant His seed
Deep from the world and human sight,
'Neath cross and death,* which hide indeed
The life of those who seek the light.

Warmed by the sun of God's great love,
Regenerated by His rain,
The seed in care of hosts above
From death to life is raised again.

At last shall greet their waiting eyes
The fruitful treest of righteousness,
That from the grave of self shall rise
To fill the earth—all nations bless.

In multitude their seed be found
As numberless as stars or sand,
From pole to pole, the wide earth 'round,
And Peace shall reign o'er sea and land.

* "That which thou sowest is not quickened except it die."
1 Cor. 15: 36.

† "That they might be called trees of righteousness." Isa. 61: 3.

THE VIOLIN.

IV.

BY F. W. S.

THE word *crowd* was also used for fiddle by the dramatic writers of the seventeenth century. It was sometimes mentioned in a disparaging way, as in the following from Marston's "What You Will":

"— Now the musicians
Hover with nimble sticks o'er squeaking crowds,
'Tickling the dried guts of a mewling cat."

It would seem that the players on the crowd were called crowderos. Forster says: "We must not omit some notice of Hudibras's Crowdero, said to have been one Jackson, formerly a milliner, who lost a leg in the service of the Roundheads and was obliged to get a precarious livelihood by fiddling from one tavern to another.

"I th' head of all this warlike rabble
Crowdero marched, expert and able,

A squeaking engine he applied
Unto his neck on north-east side,

His warped ear hung o'er the strings,
Which was but souse to chitterlings:
His grizzly beard was long and thick,
With which he strung his fiddle stick:
For he to horse-tail scorned to owe
For what on his own chin did grow."

The crwth appears to have continued in use in Wales until a comparatively recent time. Bingley, an English author, mentions having heard an old bard play on this instrument at Carnarvon, in North Wales, in 1801. Referring to the crwth Forster says:

"We have only been able to meet with one existing specimen, which by the kindness of Charles W. G. Wynne, Esq., we have had an opportunity of examining and of giving a drawing. The wood is worm-eaten and in tender condition, showing apparently greater age than the date on the ticket, and rendering it not improbable that it might have been only repaired at that time. It has no bridge, or strings, or tail-piece at present. It is 22 inches in length (about that of a violin), 9½ in width and 2 in depth at the deepest part; the finger-board being 10½ inches long. It is a curious and interesting relic. The following is a copy of the ticket:

made in the paris of
unrhengel by Richard

Evans Instruments maker
In the year 1742."

We may digress to mention that the discovery of the art of beating time is attributed to one Lodewyk van Vaelbeke of Brabant, who died at Antwerp in the very beginning of the fourteenth century:

"About this time departed slick
That good fiddler Lodewyk:

He was the first to find and show,
To stamp or beat the manner how,
Just as we hear it practiced now."

Another instrument of the violin class which fell into disuse in the sixteenth century was the *rebec*, a sort of bastard violin with only two or three strings, much used by the rustics of its time. "Henry VIII. had three rebecs in his hand, as well as two viols; and the same instruments appear in the hands of his three children, his successors. The three performers in the hand of Henry VIII. in the seventeenth year of his reign were John Severnake and John Pýrot, who had forty shillings monthly wages each, and Thomas Evans, who had only six shillings and eight pence."

Another variety, the *gigue*, is frequently mentioned in the thirteenth and fourteenth centuries, and is supposed to have been derived from the ancient form of the viol, which was originally of something like pear shape; that is, like the section of a pear when halved longitudinally, and was made of one piece.

It is a common criticism of musicians of the present day that they are over-sensitive; but the same peculiarity seems to have attached to those of earlier times, for we read that Gros-Guillaume, Gautier Garguille and Turlupin, three celebrated comic actors and musicians of the time of Henry VIII. came to a most melancholy end through this very weakness, after a successful career of fifty years. "Gros-Guillaume was imprisoned for imitating the grimaces of some well-known magistrate, who was stupid enough to exercise his power to punish him. The unfortunate man died from shame in consequence, and his two friends are said to have died from sympathy.

DURABILITY OF TIMBER.

BY H. THACKER.

THAT the durability of timber very much depends on the time of year in which it is cut is a fact well known to most persons who have had much to do in the use of lumber. It is, notwithstanding, surprising to see how little attention is paid to the subject by lumbermen, contractors and builders, and others whose immediate personal interests are involved. The consequences of this neglect are to be seen in the premature decay of buildings, bridges, etc., thus rendering life and property insecure, besides involving great and unnecessary expense in renewals and repairs.

I was reminded a few days since of this neglect to cut timber at the proper time in passing over a section of railroad that had scarcely been in operation three years, by noticing that some of the ties were already quite seriously affected by rot, and that they would soon have to be replaced by sound ones.

It not unfrequently happens that a farmer, wishing to put new sills under his barn or to erect a building, chooses the spring of the year as the most convenient time in which to do the job; and as timber is the first thing required, he proceeds at once to fell and hew it, without considering, perhaps, that of the whole year spring is the worst time for that kind of work. Though the timber may be protected by a suitable covering from the weather, it seldom fails when cut at this season of the year to become worm-eaten and spalt, thus very much reducing its strength and durability. Instances of this kind often come under obser-

vation. While, a few days since, engaged in working a piece of seasoned white-elm plank, I found numerous specimens of the borer embedded in the sap-wood and still engaged in the work of reducing the wood to powder. The wood had already become brittle and of little value. In more than one instance I have seen timbers taken out of old buildings which, while they had the appearance of being sound, proved to be so thoroughly worm-eaten or powder-posted, as it is commonly called, as scarcely to hold their own weight, and to fall to pieces like rotten wood on being thrown to the ground. I once put a helve into my ax which on striking a few blows fell to pieces—the inside of it having been literally eaten up by worms. I have seen, as doubtless many others have, large timbers fail from the same cause. But never in my remembrance have I known powder-posting to occur when the timber was cut at the proper season of the year. Grubs may sometimes be found under the bark of such timber when left in the log, but will never enter the wood far enough to do any damage, neither will the timber become spalt, but will, when placed under cover or otherwise protected, remain sound for generations.

However, there seems as yet to be some difference of opinion as to the best time to cut timber. But the old notion that timber, in order to be most durable, must be cut in the old of the moon in February is fast passing away; not but that the month of February is a good time as compared with the spring; but I could never see what influence the moon had in the matter. The advocates of the theory have never been able to enlighten me on the subject, but seem to be in about the same muddle as the man I once knew who always insisted on setting his fence-posts in the old of the moon; his only reason being that they would then "stay put."

The best time to cut timber in order to have it the most durable is undoubtedly in the month of August, for then it has the smallest accumulation of sap. Whoever has had occasion to cut a stick of timber at this season of the year will have found it nearly as hard as when seasoned. This is the time of all others in which the chopper most dreads to engage in the business of cutting cord-wood. The time of cutting may continue as long as the leaves continue to perform their proper function; but after the tree has shed its foliage the timber gradually becomes freer and softer until the full flow of sap in spring, when the cutting of timber should cease, even for the purpose of fuel, for the reason that wood cut at this season of the year cannot, even with the best of care, be seasoned so as to be equal to that cut at the proper time.

Fuel prepared when the timber is full of sap, unless split fine and well cared for, is seldom seasoned so as to be worth more than half price. When cut in spring and corded in the ordinary way the sap ferments, and the wood becomes more, or less discolored and soggy. Such wood may be said to have lost its life: it does not burn freely, nor does it produce anything like the amount of heat it should. With a little observation, however, the purchaser will seldom be deceived in buying his stove-wood or timber. If the bark cleaves off readily, and the wood has the smell of fermenting apple-pomace, he may make up his mind that it will very likely prove a dear bargain, even at half-price.

Much more might be said on the subject, showing that much time and expense, and life even, may be saved by cutting timber at the proper time of the year.

The *Food Journal* contains an article which gives statistics showing that the inhabitants of Great Britain paid in 1870 £18,268,000, or about \$90,000,000, for tobacco and pipes: £6,580,000 was Government duties, and £5,360,000 the retailers' profits.

THE JAPANESE EMBASSY.

THE Japanese Embassy now in Washington numbers about ninety, and is composed of persons who have filled high offices under the Japanese Government, with their secretaries, servants, etc. Its object is to make all possible acquaintance with our methods of banking, insurance, railroad business, merchandising, telegraphing, educational and governmental systems, etc. It is also stated that "the party is accompanied by some young ladies belonging to the nobility (some say the middle classes) who are in care of the Embassy, and who will be left to pursue their studies at some of our educational institutions, and fit themselves to fill stations of usefulness and honor under the new order of things that the Emperor of Japan is inaugurating." "Japanese citizens," we are told, "are not allowed to travel about the world at random. All who come to this country, whether as ambassadors, merchants, students, or jugglers, stay, operate and return under the eye of their home rulers." It is said that under this paternal, governmental oversight, one of the young Japanese now studying in this country, awaited the arrival of the Embassy from Japan to get permission to profess Christianity. The one who did so some time ago, and was summoned home to give an account of himself, is now ordered to join the Embassy as interpreter.

The spirit and enterprise that for the last few hundred years have prompted such restless and continuous emigration westward has at last found its limit on the shores of the Pacific. It is curious and interesting just at this crisis to see such a cordial hand-shaking going on between the extreme western and the extreme eastern nations. Japan has already made much progress in the study of the institutions of the western world. Her troops are uniformed and armed with the latest improved breech-loading guns. Her naval vessels, built in America and England, are well armed. A hospital in charge of an American surgeon, open to foreigners, has been built at Hoiga. Light-houses are erected and maintained; coal mines successfully worked, and foreign vessels supplied with coal. On January 6, 1869, a new era in the foreign political intercourse with Japan commenced. On that day the Mikado emerged from his accustomed state of seclusion, and received in state the foreign ministers.

The Embassy is carrying out further the new policy of the government by meeting the western nations on their own soil, in the modest attitude of learners.

REELING SILK FROM COCOONS.

At the recent fair in San Francisco a small space in one of the galleries of the pavilion was devoted to silk, and this was occupied by a reel, the office of which was to unwind the fibres from the cocoons. This was of much interest, and while at work was the center of an admiring group of spectators. The operation was conducted by a Californian lass, who took real pride in her occupation, and showed great skill. The cocoons, which look like large peanuts, are put into a vessel of boiling water, which stands in a small furnace, the furnace itself being set in front of a small table on a level with the operator as she sat in a low chair. The action of the hot water in a few minutes loosened the gum that in their natural condition cements the fibres to the cocoon. This done, the girl taking a brush in one hand, stirred the cocoons about with it until the requisite number of fibres were detached at their ends, and clinging to the brush. From this they were quickly brought together to form a thread, passed through a fixed guide or staple at the opposite edge of the table, from this through a staple on a reciprocating bar, and thence to the reel, which was revolved by the hand of a small boy. A second thread was formed in like manner, and in the same way connected with the reel.

As the reel revolved, the fibres were drawn or

unwound from the cocoons, which danced about in the boiling water, united in the two threads, and conducted to the reel upon which they were distributed by the vibratory movement of the bar previously mentioned. The two threads, in passing to the reel, were made to cross each other at an angle of about 20 degrees. This was the distinguishing characteristic of the new invention, and the advantage claimed for it is that the two threads, in rubbing upon each other as they pass to the reel, causes the gum to stick the fibres more closely together, and consequently secure a smoother and firmer thread. After certain lengths of the two threads were wound upon the reel its motion was stopped, the two threads were severed from it, and the two skeins of raw silk, bright yellow or lighter colored according to the original tinge of the cocoons, were slipped from its ends. The peculiar skill required from the attendant is shown in keeping the threads continuous as the fibres wind off and leave the cocoons, it being necessary to add the fibre from a new cocoon at the instant the fibre from the previous one is exhausted. The fibres are of course too fine to be seen at the distance of more than a few inches, and while the operator was attending to her work it seemed as if her fingers were flying in the weaving of an invisible web.—*Exchange*.

SCIENTIFIC NOTES.

Much anxiety is felt concerning the fate of Dr. Livingstone. An expedition for his relief is fitting out in England under the direction of the Royal Geographical Society. At the meeting on Jan. 22d the secretary read a statement of what is known of Dr. Livingstone's whereabouts. He says:

"Letters were received from Livingstone, dated at Lake Bangweolo on July 8, 1868, and the last that have come to hand were dated Ujiji, May 30, 1869. He announced that the work still before him was to connect the lakes that he had discovered; and he intended to explore a lake to the westward of Tanganyika, in the Manyema country, and thence to complete his labors, but he was sorely in need of men and supplies. The Arab traders interested in the slave-trade were anxious to thwart him, and no one would take charge of his letters. He mentioned having written thirty-four letters which had been lost. This is the last positive news from Dr. Livingstone. There was one Arab report in November, 1870, that he was in the town of Manakoso, with few followers, waiting for supplies, and unable to move; but the last certain intelligence will be three years old on the 30th of next May."

INFLUENCE OF VIOLET LIGHT ON THE GROWTH OF PLANTS AND ANIMALS.

We gave a few months ago some account of the experiments conducted by General Pleasanton through a period of ten years, for the purpose of determining the influence of the more refrangible rays of light on the growth of vegetables and animals. We find in *Nature* for Feb. 1st a fuller and more interesting description of his experiments, from which we take the following paragraphs:

In April, 1861, cuttings of vines of some twenty varieties of grapes, each one year old, of the thickness of a pipe-stem, and cut close to the spots containing them were planted in the borders inside and outside of the grapery, on the roof of which every eighth row of glass was violet-colored, alternating the rows on the opposite sides. Very soon the vines began to attract notice from the rapid growth they were making. Every day the gardener was kept busy tying up the new wood which the day before had not been observed. In a few weeks after the vines had been planted, the walls and inside of the roof were closely covered with the most luxurious and healthy development of foliage and wood.

In September of the same year Mr. Robert Buist, a noted seedsman and horticulturist, from whom the General had procured the vines, visited the grapery. After examining it very carefully, he said:—"I have been cultivating plants and vines of various kinds for the last forty years; and I have seen some of the best vineries and conservatories in England and Scotland; but I have never seen anything like this growth." He then measured some of the vines, and found them forty-five feet in length, and an inch in diameter at the distance of one foot above the ground. And these dimensions were the growth of only five months.

In March 1862 they were started to grow, having been pruned and cleaned in January of that year. The growth in this second season was, if anything, more remarkable than it had been the previous year. Besides the formation of the new wood, and the display of the most luxuriant foliage, there was a wonderful number of bunches of grapes, which soon assumed the most remarkable proportions—the bunches being of extraordinary magnitude, and the grapes of unusual size and development.

In September, when the grapes were beginning to color and to ripen rapidly, Mr. Buist visited the graperies again, and estimated that there were 1,200 pounds of grapes. General Pleasanton remarks that in grape-growing countries, where grapes have been grown for centuries, a period of time of from five to six years will elapse before a single bunch of grapes can be produced from a young vine; while here, only seventeen months after, his graperies had yielded the finest and choicest varieties of grapes.

During the next season (1863) the vines again fruited and matured a crop of grapes, estimated, by comparison with the yield of the previous year, to weigh about two tons; the vines were perfectly healthy, and free from the usual maladies which affect the grape. Many cultivators said that such excessive crops would exhaust the vines, and that the following year there would be no fruit; as it was well known that all plants required rest after yielding large crops. Notwithstanding, new wood was formed this year for next year's crop, which turned out to be quite as large as in the season of 1863; and so on, year by year, the vines have continued to bear large crops of fine fruit without intermission for the last nine years. They are now healthy and strong, and as yet show no signs of decrepitude or exhaustion.

General Pleasanton subsequently made some experiments on pigs and cattle which, though not so remarkable in their results, showed a decided favorable influence to be exerted by violet light.

THE NEWS.

AMERICAN.

The bill removing the stamp duty from canned fruit has passed both houses of Congress.

Mr. Sumner has presented memorials to the Senate against an amendment to the Constitution acknowledging a Supreme Being.

One of the heaviest snow-storms known for many years was felt along the South Atlantic coast on Saturday, March 2d, extending northward as far as Maine.

Complaint has been made to the Government at Washington that Mr. Sickles, the United States Minister to Spain, has made himself objectionable by interference in Spanish politics.

At a meeting of Methodist Episcopal preachers held in Utica, N. Y., the subject of licensing women to preach was discussed, and the decision expressed was that it is not scriptural to do so, and the exigencies of the gospel do not require it.

The Chinese laborers who were obtained about two years ago to work in a shoe-factory at North Adams, Mass., have improved so much in their general character and habits that they are considered fully equal to the average of our foreign population: and it is intended to increase their number this spring by the importation of some fifty more.

While the travel on the Union Pacific Railroad has been interrupted for weeks by the snow, the intended route of the Northern Pacific, according to the report of the Chief Engineer, who has spent the winter on the highest level of that route, has been almost entirely unobstructed, and had their trains been running not more than one day's detention would have occurred, and that could have been prevented by judicious snow fences.

The trial of Mayor Hall in New York city on a criminal indictment for misdemeanor, which has been in progress for a week or more, assumed a somewhat dramatic character on Thursday, March 7, by the sudden appearance of Andrew J. Garvey on the witness-stand, with the intention, it is understood, of revealing to the court the secret and fraudulent transactions by which the city has been robbed of so many million dollars. Mr. Garvey is the plasterer and decorator to whom large bills were paid for work on the new city court-house, and who fled to Europe soon after the frauds became known. He testified that bills for several thousand dollars were paid to him on which only thirty five per cent. were honestly due. The balance was divided among several persons, fifty thousand dollars having been given to Mr. Tweed, to influence the Albany Legislature. Mr. Connolly, who is also wanted as a witness in this case, and who is under bonds of over \$500,000 on criminal indictments, cannot be found at present.

The Japanese Minister Iwakura, on presenting the credentials of the Embassy to President Grant, said that the Emperor in reconstructing his Government seeks to attain a more perfect administrative power, and studies with interest the results attained by the Western Na-

tions. He also seeks to establish more permanent and friendly relations with all the powers having treaties with Japan, and to secure and develop wide commercial relations. "Upon the soil of your country we first present our credentials, and are authorized to consult with your Government on all international subjects." The President in replying commended the object of the mission, and expressed his pleasure in entering into a consultation on international questions, and in the improvement of commercial relations.

FOREIGN.

The Belgian House of Representatives has decided to maintain an accredited Minister at the Vatican by a vote of sixty-three to thirty two.

Rear Admiral J. Polo de Barnabe has been appointed Ambassador from Spain to the United States, and Señor Roberts, the present Minister has been recalled.

The Emperor of Austria, by a late decree, declines to recognize the "Old Catholic Bishops" as belonging to the Roman Catholic ecclesiastical hierarchy of Austria.

The Prefect of the Department of the Rhone, in France, has called for military aid to maintain order, which is menaced by the workingmen's clubs and secret societies.

Count von Arnim, the German Minister to France, has been recalled to Berlin to consult with his Government in regard to the stability of the present French Government.

The claimant in the Tichborne case, in England, has withdrawn his suit, and was immediately arrested on a bench-warrant for perjury, and lodged in Newgate, £50,000 bail being required and not procured.

Some new difficulty has arisen in the French Cabinet. The Minister of Finance, M. Pouyer Quertier, has resigned by request, having shown some favor to Imperialists. The bureau thus made vacant was offered to M. Cassimer Perrier, but was declined.

A deputation of Englishmen called on President Thiers, and were assured by him that the French passport system was only temporary, and also that encouragement would be given by the French Government to the project of tunneling the English Channel.

The authorities of London, England, have two projects before them for supplying the city with an abundance of water. One is to bring it from Wales, 230 miles, at a cost of ten million pounds sterling; the other to bring it from Cumberland, 250 miles, at a cost of thirteen million pounds.

Intelligence from Rome indicates that the Pope intends to remove from that city soon, as the pontifical archives and jewelry are already packed ready for removal. The general opinion is that his destination is the city of Trent, in the Tyrol.

The Orleans Princes have been restored to the rank which they held in France before the revolution of 1848, the Prince de Joinville to his rank as Admiral in the navy, and the Duc d'Aumale to his rank as General in the army, and a committee of the Assembly has reported in favor of the restoration of their property.

A bill imposing penalties on members of the International Society has been introduced into the French Assembly, but meets with violent opposition. In the debate on the subject, Deputy Tolain said that "in placing the principle of solidarity above country the society only followed the example of religious associations in all parts of the world."

Another religious sect, called Comprehensionists, has arisen in England, whose object is to effect "a practical coöperation in every direction to unite all mankind into one church." Their principles, we are told, "are in the character of the individuals as having a feeling of personality—an inclination to separation and an attraction to amiability;" the meaning of which is not easily comprehended.

The Quakers of England, with their usual good sense, in an attempt to aid the depopulated region of France around Metz where famine and pestilence were at work, had a steam-engine and apparatus conveyed from England, and organizing a system of manual labor, succeeded in cultivating and seeding a large region in a short space of time, thus relieving their immediate wants by the wages of their labor, while providing the means of their future subsistence. The French gave them votes of thanks, and "insisted on trimming their shad-bellied coats with the red ribbons of the Legion of Honor."

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